

SHRI ALAKH ISHWARI KI JAI

BRIEF LIFE STORY

OF

MATA ROOP BHAWANI

(ENGLISH TRANSLATION)

(ORIGINAL URDU MANUSCRIPT)

WRITER

LATE SARWANAND KOUL, PREMI, KASHMIRI, SOF, KOKERNAG, KASHMIR

I Consider myself very fortunate that I have been able to do some service to Shri Alakh Ishwari Sahiba. I am grateful to Shri Alakh Ishwari Sahiba Trust, Nawakadal, Srinagar for assigning me a very responsible job to write a brief life story of Shri Alakh Ishwari Sahiba.

The time was limited and the work difficult. I was entangled in domestic and other problems. Still I have been able to place this sacred book, first of its kind, before the readers. When work is done in haste, there remain some discrepancies. I beg to be excused for this. I welcome suggestions and corrections. This is in your & my interest.

OM ALAKH

Sarwanand Koul, Premi Kashmiri, Sof, Kokernag

Srinagar
20-01-1959

INTRODUCTION

Who does not know that our motherland Kashmir is well known for mystics and goddesses! Being the birth place of sufis and saints it is famous in the world. Great saints, poets and ascetics were brought up in Kashmir valley. Who does not know Lal Ded, Parmanand, Merza Kak and many others? About 300 years back it is in this valley that a pious personality was born known as **'Rup'** (silver) in childhood and later famous as **Alakh Ishwari Sahiba**. She was born in Dhar family and married in Saproo family. She meditated extensively at Cheshma-Sahibi, Wutshan, Manigam, Lar and Waskund (Presently Waskura), became enlightened and left invaluable "wakhs" for the benefit of people. **Roop Bhawani** is immortal. She does not physically appear before us. In this age of Kalyug we have her blessings.

Shri Alakh Sahiba Trust maintains her shrines. The Trust was established about 25 years ago in Bikrami 1990 (1934 AD)

The Trust performs annually two sacred Yaghyas, on Magh Sahibi Saftami and Kanyagat Sahibi Saftami at Sringar and Waskura respectively.

Whatever has been done and what the Trust is doing is all known to you and requires your well wishes and support.

Now, on the occasion of the sacred Sahibi Saftami and on the demand of the devotees this brief life story is being presented by the Trust for the benefit of devotees. Despite paucity of time I take the courage of writing the life sketch in brief and for writing the complete biography the Trust is collecting necessary material. When completed it will be presented to the people. How far the Trust has been successful in its mission is left to the devotees. We hope the devotees will encourage us.

OM ALAKH

Premi Kashmiri with assistance from
Shri Alakh Sahiba Trust

Shri Alakh Sahiba Trust is highly grateful to Pt. Sarwanand Koul, Premi Kashmiri, for writing the brief life story of Shri Alakh Ishwari Sahiba in a short time.

General Secretary
Shri Alakh Sahiba Trust
Srinagar

Dated : 20-01-1959

Brief life story of Shri Alakh Ishwari Sahiba

BIRTH

The valley of Kashmir is the birth place of renowned Kashmiri scholars, religious preachers and asceties. Kouls, Saproos and other families are well-known from ages. Dhar family is one amongst such families. These families have not only given birth to peace-loving Jawahralal Nehru and personalities like Tej Bahadur Saproo but also to great scholars. Pandit Madav Joo Dhar was born in a famous Dhar family about 300 years ago. He was spiritually elevated and a great scholar. He was a staunch devotee of **Jagat Amba**. He would, daily in the wee hours of the dawn go for Parikramas around **Shri Sharika Devi (Hari Parbat)**. After following this routine daily, one night **Jagat Amba Shri Sharika Devi** was pleased and appeared to him at Devi Angan **(Shri Chakrisher, Hari Parbat)** mounted on a lion. She told Pandit Madav Joo Dhar that she was deeply impressed with his devotion and wanted to give darshan to him. She said, "Now tell me what your desire is? You have Parkramas daily and I will grant you what you want".

On having darshan of **Shri Sharika Devi** mounted on a lion in the dazzling light he fell upon her feet. He was stunned and began to pray to **Jagat Amba** who again asked for his wish so that she would fulfill it immediately. Pandit Madav Joo was very much delighted and said that he wanted to bring her up as his daughter. **Jagat Amba** while placing Her hand on his head said that his wish would be granted and then She disappeared. Pandit Madav joo was joyous and returned home after the Parikrama. He, however, kept it as a secret and on Jeth Purnima in the year 1677; **Devi Ji** took birth in his house. The whole family and their relatives rejoiced but there were some ignorant people who were sad and did not welcome a female. There was mixed reaction but Pandit Madav Joo Dhar knew the secret and was very happy. No body knew that the baby girl would be known as **Alakh Ishwari** and would bring pride to Dhar family and Kashmir. The baby girl was named **"Rup"** (Silver). Rup was really **'silver'** and later on **'gold'** and finally **'diamond'**.

CHILDHOOD

Rup was very sharp from her childhood and did every work assigned to her carefully and intelligently. Her family members apart, others also appreciated her work. She was only 3-4 years old when a full plate of *til* was given to her for cleaning. This plate of *til*, is famous.

Just opposite to the house of Pandit Madav Joo Dhar, across river Jhelum, there lived a Muslim Saint, Mullah Akhoon. Pandit Madav Joo Dhar used to go to his house every evening. The saint was very much pleased with Pandit Madav Joo Dhar. One day, on Shivratri, while he was discussing spiritual matters with the saint he forgot that he had to perform pooja at home. It was late in the night when he realized that the family members would be anxiously waiting for him to perform pooja and begged leave of the saint. The saint asked him why he wanted to go early. Pandit Madav Joo Dhar replied with folded hands that it was Shivratri and that everybody at home, including the family priest, would be anxiously waiting for him to perform pooja. The saint enquired about the details of the Pooja performed on Shivratri. Pandit Madav Joo Dhar replied, "We keep walnuts in a pot etc." Then he allowed him to go but not before opening the door of the hut to see what was there. There was a small hut just in front of the room of the saint and he wanted to show him some miracle. When Pandit Madav Joo Dhar opened the door of the hut there was dazzling light around and Lord Shiva, Parvati and Sapt Rishi were in front of him just in the same manner as Kashmiri Pandits perform pooja on Shivratri. It is called "Vatuk Raza" in Kashmiri. It was a real darshan which puzzled Pandit Madav Joo Dhar. He with folded hands bowed at the feet of Lord Shiva and Parvati. After sometime the saint called him and asked him to go home as his family was waiting for him. At the same time he directed him to cross the river direct by

using his '**khrav**' (wooden sandals) instead of the bridge which was at a distance. The saint also gave him a plate of *til* to get it cleaned by his daughter **Rup**. When Madav Joo reached home late that night it looked as if the Pooja time had just begun and he had darshan of Lord Shiva and Parvati. **Rup** came running to him and asked why the plate of *'til'* which he had brought for cleaning was not given to Her. The father was surprised as to how a child aged 3-4 years came to know about it and instantly realized that she was not an ordinary child but **Devi Ji** Herself and knew everything. He quietly handed over the plate of *'til'* to Her.

Once **Rup** accompanied by Her servant left for maternal home at Rainawari. While passing by the house of Peer Pandit Padshah (Resh Peer), the servant, bowed before Peer Pandit Padshah while **Rup** began to play with his khrav (wooden sandals). When he saw the child playing with sandals, he burst with anger on Her. With innocence and wisdom she looked at Peer Pandit Padshah and said that the spiritual glow he had been bestowed upon was wasted and returned home. Peer Pandit Padshah was surprised but the child had already left.

Those days Moghuls were ruling Kashmir. Persian language was at its peak and people knew little of sanskrit. The literary scholars, brahmins and pandits were conversant with it. Hindus used Sharda script. **Rup** was fully consversant with these languages from Her childhood. As She grew, Her literary and spiritual knowledge increased. She felt more and more interested in it. With the passage of time **Rup** was spiritually much elevated. But the people in general did not know much about Her. Pandit Madaov Joo was simply watching but did not tell the real fact to anyone. When She was about 7 years of age the parents became worried about Her marriage because those days Kashmiri Hindu girls were married at an early age.

MARRIED LIFE

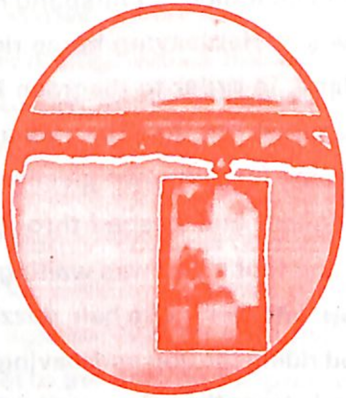
After several proposals, her marriage was fixed in a Saproo family residing at Sapheryar near Habakadal. The marriage was performed and She left Her parental home and went to Her in-laws. Her husband Hira Nand was a strange person who had no religious knowledge nor had he any desire for it. His mother Saip Kuj was also of a different nature. She was rude and with the coming of Her daughter-in-law she became more arrogant with **Rup**. She showed her anger to prove that she was Her mother-in-law. With the coming of **Rup**, the condition of the family began to improve. They became prosperous but the family members neither felt the change nor did they know the secret behind all this. **Roop** performed her daily routine at home at ease, with intelligence, devotion and care. As God willed otherwise, She would remain entangled with the family members. Her husband and mother-in-law kept Her always ill at ease and would pick up quarrels at regular intervals. They found fault with Her every time but **Roop** silently did Her work and bore all the humiliation. She would not even express Her anger. One day Her parents, on some family occasion, sent a big vessel containing kheer as prasad. The mother-in-law of **Roop** rebuked the servants of Madav Joo Dhar saying that she had too many relations and neighbours and that the kheer would not suffice and used abusive language against Her parents. **Roop** politely and with folded hands told her that there was no need to use bad language. "Please distribute the kheer cheerfully and as much as you like". When the mother-in-law, in full anger started distributing kheer, **Roop** requested her to cover the vessel with a lid.

When the mother-in-law distributed the kheer among her relations, neighbours and other she knew with vengeance, her arms started aching as there was no end to it. **Roop** went on watching. When the mother-in-law was exhauwted and took the prasad herself the lid of the vessel suddenly fell down. She looked inside the vessel and found it empty. The mother-in-law did not realize it even then but with anger said to **Roop**, "Who will take this vessel to your parental house as we have no servants. Shall I call Yama to do it"? **Roop** felt agitated but did not utter a single word. She took the vessel to the river on the pretext of cleaning it and dropped it into the river saying, "Go to Madav Joo Dhar at Dedmar (Nawakadal) who is performing Pooja there". The vessel reached there and he surprisingly noticed that it was the same vessel in which he had sent kheer prasad to Saproo's house. He realized that it was the miracle of his Devi Saroop daughter. It surprised the family members also. This news spread all around & people began to praise **Roop**.

One day there was some occasion in the family of Saproos. There were many priests but the family priest was not well versed with religious affairs. He did not know the religious hymns and mantras. He felt disgraced and left the place. When he was in the compound, **Roop** was coming with a tumbler of water. She found the priest sad and in tears. **Roop** consoled and persuaded him to join the sabha of priests again after taking a bath. When he sat in the sabha again he was fully conversant with religious hymns and mantras so much so that on hearing him, other priests were amazed and apologetic.

Roop took parikramas around **Sharika Devi** at Hari Parbat at dead of night and returned before dawn. This was not known to others including her husband Hira Nand. Once Her mother-in-law saw Her leaving home riding a lion. The mother of Hira Nand, in order to disgrace **Roop,** told him concocted tales against Her that She was a ghost/monster and went out of home for unknown places. Next night Hira Nand remained vigilant and peeped through a window to see light outside and that a lion was waiting at the door. He saw his wife **Roop** with Her loose hair, dazzling face and in a very happy mood riding the lion and leaving for Hari Parbat. Hira Nand gathered strength and courage and followed Her. After passing by Devi Angan when he reached near Hari Bhagwati, a sea of water appeared before him. He was afraid and his heart beat very fast. His legs were broken and no strength was left in him. **Roop Bhawani** had moved much ahead and it looked to Hira Nand as if She was wading through water. Seeing this he was all the more afraid and decided to move back home. **Roop Bhawani** signalled him by hand to move on but being scared of water, did not move forward and returned via Bachi Darwaza. **Roop Bhawani** as usual reached home. There she told him, "why are you making unnecessary noise. She advised him to keep calm and not to tell this to anyone so that he too would be blessed, all his prayers would be granted and would become immortal. Go on seeing patiently what is happening". **Roop** said. But Hira Nand, steeped in ignorane, revealed all that to his mother and broke down. After this at the age of about 12-1/2 years **Roop** left the house for good and nobody knew where She had gone.

DEDICATED WORSHIP AT CHESHMA SAHIBI



श्री रूपभवानी चश्मा
साहिबी तप स्थल

Away from Srinagar in deep forests **Roop** found a beautiful place called Cheshma Sahibi near Cheshma Shahi suitable for Her worship. There She performed extensive worship for 12-1/2 years. This place has got this pious name after the name of **Roop Bhawani (Alakh Ishwari Sahiba)**. No body knew of Her going to and living at that place. How long could She remain hidden? When the sun rises how can the Sungod remain hidden from the people? How can the fragrance of rose stop from spreading in the air? The fame of her worship spread far and wide. Steadily people began to have Her darshan. Cheshma Sahibi became a place of piligrimage. **Roop Bhawani** wanted to remain away from the worldly affairs. That is why she abandoned Her home for good, but seeing more and more hustle & bustle around, She decided to move to another place. After immense tapasya for 12-1/2 years She left that place making it sacred. Next day when people came to have Her darshan they felt sad on not seeing Her there and could not find Her anywhere nearby. She had left a sacred spring Amrit Kund for the devotees.



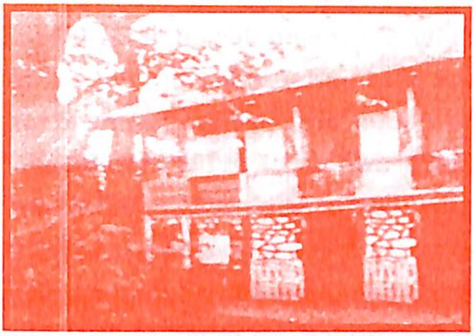
देवी रूपभवानी के पात्र में
गौ का स्वयं दुग्धदान

AT WUTSHAN, MANIGAM

After leaving Cheshma Sahibi, Roop Bhawani began to live in the forests above Manigam called Wutshan. There She began to worship in a small cave and had no interest in the outside world. Milk is considered as an ideal diet for saints. Where from could She get milk in the forest? After keeping away from the villagers and worldly affairs, where from could She get milk? What was the need? She was goddess incarnate and could do what She liked.

A cowherd of Manigam used to take cows for grazing in the forests of Wutshan in the morning and return in the evening. A beautiful cow from amongst the herd would slip away at a fixed time daily for unknown place. The cowherd would search for it but could not locate. It was surprising that she would again be seen grazing with the folk before the time of moving back home. The cowherd remained worried as he could neither relate this to the villagers nor to the owner of the cow nor could he think of chasing her. As Devi Ji willed it, once She wanted to give darshan to the cowherd so that his miseries would be over. The day came when he kept a strict vigil on this particular cow. When she left, he followed it. She went to a place where he had never taken the cows for grazing earlier. He saw a cave. He saw a beautiful and ever shining with divinity woman clad in saffron coloured clothes with a bowl in Her hand moving

towards the cow. The woman placed the bowl under its udders. The milk poured out of the udders. When the bowl was full, **Devi Saroop Roop** picked it up and went inside the cave. The cowherd was seeing all this stealthily. He was immensely puzzled and rubbed his eyes repeatedly as to what wonder he was seeing. The cow returned, the cowherd paid obeisance to **Devi Ji** from within and went after the cow. On his way back terrible thought struck him. He thought, "Whom to reveal it and what to reveal. "With this thought lurking, he returned home. There he thought it necessary to reveal the fact to nambardar of the village Manigam Shri Lal Chand. The cowherd revealed to him secretly all what he had seen as it was incumbent to reveal all the incidents to nambardar. Pandit Lal Chand was of religious bent of mind and had made his mind to serve saints and sadhus. When the cowherd revealed the story, he realized that the **Devi Saroop** was in deep meditation and he should get Her to his home. The next day he reached the cave, had darshan of **Devi Ji** and paid obeisance by lying prostrate. Considered himself very fortunate, relieved of all sins, and he felt that his life had become successful. He began to weep bitterly in front of **Devi Ji** and thanked Her that he had been blessed, and considered himself fortunate to have Her blessing. He bowed before Her requesting Her to come down to his home because he wanted to serve Her and that he was Her devotee. **Devi Ji** expressed her inability to move to the village but Lal Chand was adamant. He continued weeping bitterly and did not tell anything else to **Devi Ji** except to come to his home. **Devi Ji** was pleased with his devotion and showed inclination to visit his house on some conditions. **Devi Ji** told Lal Chand that if he would agree to Her conditions, She would come to his house. Pandit Lal Chand replied with his head down and folded hands that there remained nothing when he had completely surrendered before Her and whatever She ordered he would abide by that. **Devi Ji** said if She moved to his house he would have to undergo several odds and hardships. Pandit Lal Chand was very eager that She visited his home and as such readily agreed.



श्री रूपभवानी मनिगाम तप स्थल

IN POPULOUS WORLD

Roop Bhawani went to the residence of Pandit Lal Chand and had to face numerous odds. After ailments and other difficulities, there was famine and people began to die of hunger. **Roop Bhawani** knew everything. Pandit Lal Chand was silent and did not speak even a word as he had given **Devi Ji** a promise. At that time **Devi Ji** wanted to end all his financial and other miseries and wanted to bring him on right path. One day Pandit Lal Chand was sad and sat at the feet of **Roop Bhawani** thinking about something. **Roop Bhanwani** thought that time appropriate and asked Lal Chand to get up and somehow arrange 2-4 traks (20 kg) of grain because time had come to give up lethargy & cowardice. Lal Chand obeyed and left in search of grain. He was very influential, succeeded in collecting about 2-4 trans of grain and placed it at the feet of **Devi Ji**. Pointing towards a big earthen vessel **Devi Ji** told him to keep the grain in that vessel and cover it with a lid. Then She asked him to feed his family and others without revealing it to anybody. Lal Chand and his family lived happily. Other deserving fami

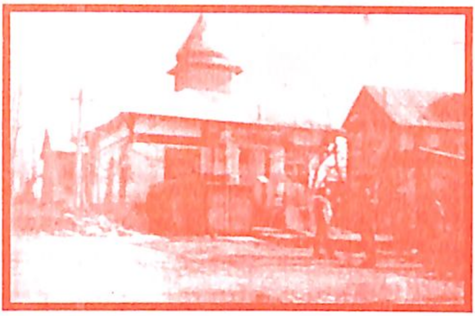
lies also took grains from Lal Chand but the vessel was never empty. On seeing this miracle of **Roop Bhawani**, Lal Chand was glad and puzzled but did not reveal the secret to anyone. People around were surprised to see his prosperity. They were awestruck at the distribution of grains to the people in the days of famine. They talked amongst themselves that some **Devi Ji** was residing in Lal Chand's house. They then started coming in large numbers to pay obeisance to **Devi Ji** in that house so much so that She decided to leave the house of Lal Chand. But how could she do so ? She had told Lal Chand that She would not move out of the house and had to find a way out. One day Lal Chand and others saw from outside that his house where **Devi Ji** was residing was on fire. They shouted and started taking away goods from the house, but Lal Chand remained worried about **Devi Saroop Roop Bhawani.** He thought how She would come out lest She would be burnt. He forgot at that moment how could the fire burn Her as She was supreme lotus in water. Somehow Lal Chand entered the house and pleaded Her to move out. Reluctantly She agreed, and came out. When She saw towards the house there was no fire. People were surprised. After that **Roop Bhawani** began to live in a new hut on the bank of Shah Kul flowing through Manigam. Seeing the fire and its sudden disappearance, the people were wonderstruck and began to be Her followers & disciples.

One day **Roop Bhawani** was sitting on the bank of Shah Kul when suddenly Her eyes caught sight of a half-burnt branch of a chinar tree floating in it. She pulled it out and planted it in Her coutyard. In three years time a big chinar tree came up. This sacred chinar tree draws the attention of the devotees and disciples.

MEETING WITH A MUSLIM SAINT

Roop Bhawani used to go to Waskura and return on a khur (round mat hay) through Shah Kul. During those days a Muslim saint Shah Sadiq Kalandar who was well-versed in Persian, lived at Watlar. Once his disciples saw a Hindu woman saint on a mat of hay going through Shah Kul and revealed it to Shah Sadiq Kalandar. He told his disciples that She must be some witch. How could it be possible for a lady to sit on an ordinary mat of hay and travel over water? One day Shah Sadiq Kalandar was sitting on the bank of Shah Kul. When **Roop Bhawani** passed by on the mat he was surprised to see a virtuous saintly woman and asked her name. **Roop** replied "**Rup**". Shah Kalandar posed another question, " Come here I will make you gold." **Roop Bhawani** replied smilingly, " You come here I will make you Muktha (pearl) and you will attain salvation". The word pearl here means 'salvation' from worldly bondage. On hearing the reply, Shah Sadiq Kalandar realized her deep spirituality and knowledge. He put yet another question to Her, What is this color" Again this has several meanings, "What is the color of your clothes or why have you opted for this way of salvation or what is this way of life? **Roop Bhawani** instantly replied "Zaag, Surath, Ma-zeeth" meaning get awakened, follow Him & be specific. This too has several meanings, i.e., search for God, try to experience Him and don't waste time in discussions and useless deeds. Zaag, Surath and Ma-zeeth when mixed also make the saffron color. On noticing the spiritual supremacy of **Roop Bhawani** he sur

rendered and did not stretch his dialogue further but desired to see some spiritual miracle of **Devi Ji**. As was his desire, She told him to close his eyes and Shah Sadiq Kalandar saw Peer Dastigir Sahib mounted on a beautiful and well decorated white horse with Shah Sahib running in front of him while on the other side he saw **Lord Shiva and Parvati** with **Roop Bhawani** in the middle in a Paranda (a beautifully decorated boat). The boat was full of lights and the rowers were five Mahaboots. Thereafter **Roop Bhawani** asked him to open the eyes and narrate what he had seen and whose darshan he had. Shah Sahib was all praise for **Roop Bhawani** and said, "You are really ALAKH and you are also ALAKH for worldly people yet they are unable to see you and understand you. You are really very great. "You are yourself 'Sahib' and now acceed to my request to stay here". **Alakh Sahiba** did not agree to that but promised that while passing through, She would also be staying with him. Gradually Watlar became a place for religious and spiritual discussions for Shah Sahib and **Alakh Sahiba**. An ashram was also built there. The disciples of Shah Sahiq Kalanar also became Her followers. After staying at Manigam for 12-1/2 years, **Alakh Sahiba** thought of movig to some other place.



श्री रूपभवानी वासकुरा तप स्थल

EYE SIGHT TO A BLIND

As has been narrated above, **Alakh Sahiba** went to Wasak-Kund now (Waskura) daily but did not stay there. At last after completing 12-1/2 years at Manigam, She started staying at Waskura. At waskura also **Alakh Sahiba** had many Hindu and Muslim devotees and followers. **Alakh Sahiba** did not make any difference between Hindus and Muslims and treated them equally. During those days, an old Muslim lady from Malik family with her only son who was blind from his birth, used to weep before **Alakh Sahiba** daily requesting that her blind son may kindly be bestowed upon eyesight. **Alakh Sahiba** was deeply impressed by the appeal of the old lady and advised her to dig a well at a particular place. "As soon as the water starts coming out, your son will start getting light. When water will gush out in abundance your son will get eyesight". At last this happened and the Muslim boy got eyesight. The well dug at Waskura is very sacred and is known as "Amrit Kund". There every year a yaghya is performed on Kanyagat Saftami with all religious fervour. People bathe in this sacred water and consider themselves blessed. The example of all religions together is found there so much so that at Waskura this "Amrit Kund" is taken care of by Muslim devotees and on the day when a yagna is performed Muslims draw water from the Amrit Kund and consider themselves fortunate along with Hindus.



देवी रूपभवानी ने अपने अनपढ़ भतीजे भालजू दर से कहा 'लिखो' और वह एक महुपठित व्यक्ति के समान अनायास लिखने लगा।

A nephew of **Alakh Ishwari Sahiba**, Bal Pandit Dhar was illiterate. The presence of **Alakh Ishwari Sahiba** at Waskura spread like wild fire and the news of having restored eyesight to a blind reached Srinagar and other places. Once Her nephew along with Her two brothers Pandit Lal Ji Dhar and Prabakar Pandit Dhar went to Waskura and after Her darshan left Bal Pandit Dhar at Her service. After some time Lal Ji Dhar expressed his sorrow over the illiteracy and unemployment of Bal Pandit Dhar. He appealed to **Alakh Sahiba** to find some way out. **Alakh Sahiba** enquired what the matter was because Bal Ji was literate. "What do you say? See how he can write". Saying this **Alakh Sahiba** cut a small twig of pomegranate tree, shaped it into a pen, gave it to him and asked him to write an application for appointment in the Mughal Darbar at Delhi. Hearing this and holding the sacred pen in his hand he wrote a very good application in Persian. Those who read it were puzzled and whispered amongst themselves about this miracle and began to bow before **Devi Ji**. After that episode the application was sent to Delhi. Some time later Bal Pandit Dhar received an appointment order on a good and responsible post and went to Delhi Later on Bal Pandit Dhar sent a letter in Persian to **Alakh Ishwari Sahibi** in which among other things, he said that he had seen the dedication of followers in India but were no match to her followers (which included Bal Pandit Dhar). From that letter **Alakh Sahiba** inferred that ego had struck Bal Dhar and She replied in Persian that ego had no place in this world and whosoever had ego has no place in **Devi Ji's** Darbar.

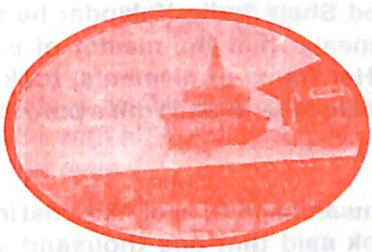
At Waskura She did many more wonders and after completing 12-1/2 years, the parents of **Alakh Ishwari Sahiba**, and other disciples and devotees of Srinagar succeeded in persuading Her to return home in Srinagar.



श्री रूपभवानी जन्म भूमि, श्रीनगर

AT JANAMASTHAN AGAIN

After leaving the parental home for Her in-laws, renouncing the worldly bondage, and worshiping at Cheshma Sahibi, Manigam, Wat lar and Waskura and performing numerous miracles She reached Her birth place at Ded Mar, Nawa Kadal, Srinagar. There she contiued her religious discussions besides performing Her daily routine. There also she attained spiritual supremacy so much so Alakh Isheri Sahiba became alakhi (Virtuous) Ishwari and appeared as Vivid saroop of Sahib. There also both Hindus and Muslims were Her disciples and devotees. She got a well " Amrit-Kund" dug under Her guidance from which people take amrit.



वितस्ता तट पर स्थित, श्रीनगर में
देवी रूपभवानी का मन्दिर और वार्षिक श्राद्ध
रचाये जाने का स्थल। यहीं पर यज्ञशाला है
और अलख-साहिबा ट्रस्ट का कार्यालय भी है।

BECAME IMMORTAL

Ultimately the time to renounce life had come. The delightful Alakh Ishwari Sahiba had to mingle with the

Supreme light and self was to become one with God. On Magh Krishna Puksh Saftami 1777, she renounced the world. In order to perform Her last rites, both Hindus and Muslims assembled in the compound of Her house. Hindus were adamant to cremate Her while Muslims wanted to burry Her and during the quarrel **Alakh Ishwari** was seen gazing from the verandah of a devotee's house nearby who shouted. "Oh you blind fools, see how She is smiling at our blindness and foolishness". All turned towards the verandah, felt ashamed and realizing their mistake left for their homes. That was also Her miracle. After most the people left, the Artai was performed. The light had mingled with the Divine Light and when the funeral procession reached near the crematorium at Noor Bagh, the body was placed on the ground from Noor Bagh side the nembardar of Waskura was coming towards Srinagar. Seeing the funeral procession he casually enquired whose dead body was that. The Hindus replied that **Alakh Sahiba** had renounced the world. The numbardar pressed his finger with his teeth and said, "What do you say? Why are you talking like this? I have just now seen her going to Waskura via this road. I have just come after talking to Her. What is this riddle. Let us see the dead body." They found that there was no dead body except few locks of Her hair which were ultimately preserved at the sacred place of Waskura. When the message of **Alakh Sahiba** becoming immortal reached Shah Sadiq Kalandar he said in persian couplet which means that the master of essence, **Alakh Avatar**, broke Her frame of elements, took flight towards the great heaven **Dear God** and with a pure heart She joined His grace.

Pandit Samsarchand Dhar of Ali-Kadal in a couplet from his Persian book said that one thousand seven hundred seventy seven was the year when the master of light immersed in the celestial light (Paraksh).

GURU DEKSHAH

Shri Alakh Sahiba was vivid saroop of Jagat Amba Sharika Devi.

So there was no question of having a guru but in keeping with the tradition it was necessary to have guru and dekshah from him. So She adopted Shri Madav Joo Dhar, who was her worldly father as her Guru and had guru dekshah from him.

AMRIT WANI & WAKHS

Alakh Ishwari Sahiba was a saint poetess. She performed several miracles at several places on different occasions and narrated the invaluable amrit wani for the guidance and well being of humanity as people are in illusion and want guidance. I feel sorry that Her wakhs could not be included here for want of space. These wakhs are found in a separate book published by the Trust about eight years ago.

PRAYER

Dear devotees on this auspicious day I pray to Alakh Ishwari Sahiba with all humility to remove the veil of ignorance from our eyes.

Om Alakh

SARWANAND KOUL, PREMI KASHMIRI

आरती रूपा भवानी।

ॐ जय जय जय रूपा भवानी।

शक्ति स्वरूपा, मुक्ति प्रधाता,
अम्बा जग के तुम हों माता,
भक्तिभाव से तुझको ध्यावे,
धन्य है मां वह प्राणी। ॐ जय
ज्ञान की तुम हो अक्षय भंडार,
तेरी शरण जो, नैया उसे पार,
निज आनन्द में इत उत चमके,
जिसने गत पहचानी। ॐ जय
अलख तुम्हारे नाम अलक्ष है,
साहिव तेरे काम अलक्ष है,
तेरे मुख से अमृत वर्षा,
तेरी अनमोल वाणी। ॐ जय
डूबे इस अन्धकार में माता,
कलयुग के व्यवहार में माता,
तेरा ही प्रकाश प्रदर्शन,
पथ का कर ले रानी। ॐ जय
धर्म, अर्थ, काम, मोक्ष धारा,
कल मल हरनी रूपहै न्यारा,
जल में है वह कमल समान,
जिस ने बात यह जानी। ॐ जय
कष्ट निवारो माता सारे,
नील गगन में चमके तारे,
सतम निशा मैं ज्येष्ठ पुनी को
चमकी चंदा रानी। ॐ जय
प्रेमी भगत हैं तेरे द्वारे,
शरण तिहारी कर जोड़ सारे,
मनोकामाना पूरी करलो,
दुनिया आनी जानी ॐ जय

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